du Dja region during the same period. This incarnation is probably related to the totemism or the alliance between a man and an animal élañela, which Trilles discusses at length (no. 166). The incarnation is only temporary and ends at the death or disappearance of the animal.

As a result of mission influence, nlam bekon, the land of the dead, is now divided into heaven and hell, which are none other than Zambe's village and éróólan. Souls in purgatory seem to be confused in village minds with dissatisfied bekôn, who are always disturbing. The notion of natural death, brought about neither by sorcery nor by breaking a prohibition, has not developed at all: after all, "the wages of sin is death," and "sin" has been rendered as nsem in translations of the Scriptures. Therefore the dead continue to belong to society, even though the decline of the ancestor cult, the biéti, and of the initiations with a probable totemic character like sô, have weakened their bonds with the living.

This belief in survival perhaps explains a certain scorn of death, which is indicated not only by bravery in war and the suicides of the old, but also suicides for the sake of a point of honor: a woman kills herself in order to take revenge on her husband, a man because he considers himself offended or injured. The "one responsible" for such a suicide is severely judged by public opinion, and must pay compensation and make an expiratory sacrifice.

3. Religion and Magic

Aside from a few old people who are known as "children of the old ways" (or "of the old knowledge"), bo' biyem bi nnom, and who are treated as pagans by their children, and, even more uncommon, a few /107/ young people who declare themselves to be agnostics, the great majority if not the mass of contemporary Pahouin claim to be attached to one of the sects that has done evangelical work in the region: French or American Presbyterian, /Roman/ Catholic, /Seventh Day/ Adventist. In fact, and with no intention of arguing over the statistics that give proportions of 105 percent "Christian" in certain districts, the influence of Christianity is indeed considerable, but it is tinged with animist survivals and revivals to an extent and in ways that only a great deal of detailed research could present accurately.